ACTES

OF THE

GENERAL ASSEMBLY

OF THE

CLERGY

OF

FRANCE.

Anno Domini. 1682.

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CONCERNING

RELIGION.

Translated into *English* for the satisfaction of Curious Inquisitors into the present *French* Persecution of Protestants,

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LONDON, Printed By *J. R.* An. Dom. 1682.

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LONDON Printed by [illegible]

To the Reader.

THere have been of late, strange Clamors and Outcries, of horrid, bloody, and almost inexpressible Cruelties practised by the Papists in France, against the Protestants (that is to say the Calvinists) there. The chief Incendiaries to which Cruelties (they say) are the Roman Clergy. The Bishops, Priests and Jesuits (if we will believe our own weekly Mercuries) incessantly press that Popish Prince, to redouble his already outragious Fury, and Tyranny against the Lord's People; Racks and Tortures are their daily Exercise; deep and hideous Dungeons their constant Habitation; and happy is he, that can escape into England with burning Match between his Fingers or red hot Iron Plates fixed to the Soals of his Feet.

There is none peradventure more scrupulous of obstructing Acts of Charity, or more compassionate to Persons in misery, (especially on the score of Religion,) then my self; we can hardly do too much for those who suffer for God and Heaven; yet withal I confess, I am loath our Nation should be imposed upon, by Shams, and Cheats, on Religious pretexts; I am loath, I say, the Town and Country should be incumbred, our own Poor deprived of Alms, the Bread eaten out of honest Tradesmens mouths; and we made, as it were, the Sink of France by countenancing, and entertaining from thence, swarms of Vagabonds, amongst whom some are Papists in Masquerade, and others at best, such Protestants as hate Episcopacy, worse than Popery, and come hither upon no other Persecution then what Idleness, beggery, or some misdemeanor hath laid upon them.

I would not here be misunderstood, it is most certain that the french Clergy have made several late Efforts, and desired herein the Concurrence of their King, to bring back the Hugonets (so

[as the taking away the publick use of some Churches, above what were granted by former Edicts: The disenabling of Ministers from promotions in one, or two Universities; the taking inspection, that the said Ministers (being apt to it) should not in their Sermons affront or asperse the Church and Government; The discharging some of Publick Trusts; the encouraging of others that turn to Popery. The forbidding Parents to hinder their Children from becoming Papists when they have a mind to it; The allowing of Priests and Divines to visit the sick without leave of their Friends.] Being Aggrievances odious and burdensome to tender Consciences made several (doubtless) Godly People come, with their Families into England, where the Zeal and Piety of our gratious Soveraign, and other worthy Magistrates, both assisted them, and recommended them to common Benevolence; Notwithstanding all this, I hope I may, without offence, take the Liberty at least to enquire whether the Persecution of Dissenters in France be so really dreadful, and the motive of the flocking over of such vast Numbers of them hither, be so purely spiritual as is pretended.

Indeed they arrived here in a nick of time favourable for their purpose, and found us so attuated against Popery, as that we easily believed all whatever either they themselves avouched, or true Protestant News-mungers invented for them. We were then in an hott pursuit of a Popish conspiracy, and it was not to be thought, that the Papists who (as it was said and sworn) had both the Conscience, and boldness, to raise Armies; To pistol, poyson, and stabb the King; To cutt the Protestants throats; To fire Cities, burn Navies, &c. And all this in the midst of a well peopled Protestant Countrey; would ever stick to commit the like, or worse Barbarisms, in a place where the King, the People, the Law, and the Government, were wholy on their side. In a word our Domestick Plots much advanced the credit of foreign Fables; and our Irish Witnesses proved no small friends to French beggars. Nor is it a wonder, diverse well-meaning persons should peradventure be a little transported beyond the due measures of impartiality, in passing their censure upon Popish Guilt, both at home, and abroad; The very Name of Popery is so obnoxious to prejudice, that many without throughly examining

incredible, that is bad enough of it, and nothing probable that is said in its Defence.

Yet verily I am apt to believe, the Protestant interest may often suffer Damage, by this precipitant way of proceeding. Men though in some things evil, may nevertheless in others, be falsly accused; and methinks we should be cautious, not to give the Papists an occasion to say that the reformed Religion hath its chief support, from Imposture and Calumny; and that by frightful Storys, and Fictions of Popish cruelties, we only seek to incite the Mobile to outrage; to encourage bloody Perjuries; to foment sedition, to abet violence; and drive on the Destruction of Innocent Persons. For my part, as I was always perswaded, a good cause needed not any sinister Machine or Artifice to promote its Interest; so was I resolv'd to give even the Devil his due; And seeing I could neither search into the Hearts of the Papists; nor dive into the secret Thoughts of Dr. Oats, Mr. Dugdale, Mr. Prance &c. where alone the bottom of the English Plott can certainly be found: I determined to make inquirie into the French pretended Cruelties, which consisting of overt, publique Acts, the certainty as to the Truth or Falshood of them, might easily be known. And herein I promised my self a kind of satisfaction, that the right Knowledge of these Cruelties might bring me, as it were indirectly, to a right Knowledge also of the Plot; and that a circumstantial Conjecture might rationally be made, of the one, by the other. For if the Malice, and Impudence of many seemingly honest Men, could possibly be such, as to concur in devising, telling, printing, and publishing downright Lies and Fables of Racks, Tortures and Outrages, supposed to be openly acted (and by consequence not to be denyed) by French Papists, in the Face of the whole World. It might well be, that the strange and monstrous Stories alledged against English Papists [of vast Armies, huge Magazines (the Lord knows where, or from whence) numberless Patents, Letters, Bulls, & Briefs, bloody Massacres, execrable Treasons recommended as secrets, yet daily imparted to thousands of both Sexes, of all sorts, and conditions, for divers years together; not any the least appearance or footsteps of all which ever came to light; attested only by a few, and those profligate wretches,

Wretches, of loſt Conſciences, and deſperate Fortunes, allured by Gain, and encouraged by Indempnities, contradicting themſelves, and perjuring *each others, in their* Evidence] *are nothing elſe then groundleſs,* (*though fatal*) Forgeries.

For this Reaſon I made a moſt ſedulous, and exact Scrutiny, into the French *Perſecution. I ſent Letters to ſeveral Friends in* France, *who I knew both could, and would give me true Information. I diſcourſed with ſeveral Perſons of unqueſtionable credit, who had been upon the very place where theſe* Tragedies *were ſaid to be acted. Beſides, I was really aſhamed of the* Kings Evidence (*as they call them*) *againſt the* Papiſts, *the Infamy of their* Lives, *The Exorbitance, the Nonſence, the Inconſiſtency of their* Oaths, *The Severities uſed on their ſole Teſtimony, the Reflections hereupon made by other* Nations; *gave me ſome trouble; and I almoſt wiſhed for the Vindication of my Native Country, to find a ſolid Proof of any thing done by the* Papiſts, *in other places, might ſeem to counterpoize our late Tranſactions, and look like the ſad Cataſtrophes practiſed by us, againſt them here; but I laboured in vain; the more I ſought, the leſs I found of truth in theſe pretended diſmal* French *Cruelties, nothing appeared to me,* (*abating the forementioned efforts*) *could give the leaſt umbrage of ground for ſuch rueful Stories.*

Yet I would not (*though well I might*) *reſt here; I heard there had been a general* Aſſembly *of the Clergy of* France, *convened at* Paris. *I knew very well the ſaid Clergy lay under no reſtraint, which could hinder them from venting their malice,* (*if they had any*) *againſt Proteſtants; on the contrary, the rigours and cruelties which they ſhould expreſs, might ſeem the only means to ingratiate them into the Favour of the* King *and* Pope (*according to the uſual Idea, and Character we have of both.*) *They had now a fit opportunity,* (*if their* Principles *led them to it*) *to eſtabliſh, or promote* ſanguinary Laws, *and retaliate the Wrongs done* (*as they conceive*) *to their fellow Members the Roman-Catholicks of* England.

Wherefore now, (*thought I*) *now, if ever, is the time for me to find out the ſpringhead and original of theſe* French *Perſecutions. So then, I immediately ſent to* Paris *for all the Reſolves made, and Directions given, by that* Aſſembly *in matters relating*

lating to Protestants. *And in this I succeeded very fortunately; for just as my Letters arrived, there were printed, and published by the expreſs Authority, and Command of the* King *and* Clergy, *the* Acts *of the ſaid general* Aſſembly, *concerning* Religion. *Theſe* Acts *therefore coming to my hands, I not only read them for my own ſatisfaction, but have here rendred them into* Engliſh, *for the uſe of others, who not underſtanding the* Latine *and* French *Tongues, might yet have the ſame thoughts, and curioſity with me.*

If to the more literate, the Original *ſeem, by this* Tranſlation, *to have loſt much of its Luſtre, and Eloquence in point of ſtile. It muſt be imputed, partly to my acknowledged Inability of doing better; and partly alſo to the preciſe Exactneſs, and even nicety I obſerved, in keeping cloſe, not only to the ſubſtance, but to the very words, and manner of expreſſion, as near as I could bring our Engliſh to the Propriety of theſe Languages. Thus much for a preface; now to the work.*

To

TO ALL THE

Biſhops in France

The Aſſembly of the GALLICAN-CHURCH *congregated at* PARIS *by Authority Royal*

GREETING.

WHat was long ſince by the *Fathers* in the firſt Council of *Arles*, well and wiſely ordained, and accompliſhed; That the buſineſs, for the performing of which they chiefly convened, being compleated, they ſhould then apply their minds to other things which they might underſtand to be advantagious to the good of the Chriſtian *Republick*. The ſame alſo we, in the Name of the *Gallican-Church*, and and by Authority *Royal* congregated at *Paris*, have determined to practice, and in this to adhere to the footſteps of our *Anceſtors*. Wherefore the affairs for which we judged it neceſſary to meet, being conſtituted, and tranſacted, we thought good that thoſe things ſhould be next procured, which might ſeem beneficial to the encreaſe and defence of the *Chriſtian* Name. And becauſe in theſe three heads, as ſolid foundations, are wholy contained the peace, and ſtrength of the *Church*. *Faith*, *Manners*, *Diſcipline*; And in eſtabliſhing of them, the *Fathers* of the Council of *Arles* placed their endeavors; We therefore to the ſame end, have bent all our ſtudy, that we might contribute our care and ſollicitude in illuſtrating of *Faith*, regulating of *Manners*, and corroborating the force of ſacred Diſcipline in *France*; leaſt by any Contrivance hereafter, that triple Cord, by the firm and wonderful context of which the *Catholick* verity is conſiſtent, may, by any one, be weakned or diſſolved. And ſeing amongſt theſe: *Faith* is the chief; and nothing brings a greater help to the defence of it, then if by the light of Truth, *Hereſies*, and by the Ardor of Charity, *Schiſms*, be overcome; we eſteemed it worthy our labour preſently to ſet upon *Calvin's* hereſy,

and to impugn it, as the main, and ſtrongeſt fortreſs of *Schiſm.*
2 Cor. v. 14 In this truly, the *Charity* of *Chriſt* inclined, and *urged* us. For when we beheld, not without a moſt ſharp ſenſe of grief, there was of *one Church* of Chriſt by the Schiſmaticks made *two*, contrary to what Chriſt himſelf taught by his Exam-
Epheſ. 2. v. 14 ple, who of *Two* had made *One*; we begun wholy to burn with deſire of *Vnity*; eſpecially ſeeing every one of us was daily more and more enflamed with theſe voices of Chriſt.
John 10. v. 16 *Other ſheep I have which are not of this fold, and them muſt I bring; and there ſhall be made one fold, and one ſhepherd.* Moreover, the life and manners of *Innocent* the *11th.* Biſhop of *Rome* excited us, which are ſo compoſed to the Form of the Antient, and more auſtere Diſcipline, that the Adverſaries of our Faith, ought not to refuſe to agree with him in Judgment, whoſe deeds they confeſs, if they will ſpeak true, they muſt wiſh to imitate. Laſtly, *Lewis* the *Great* man his daily Merits towards the *Church*, yea rather his wonders of *Royal* Fortitude, and Chriſtian piety hath ſtirred up, and augumented our courage, who as many *Heretical* Cities as within the Limits of *France*, he hath reduced to the *antient Faith* of our Forefathers, ſo many unbloody Victories hath he purchaſed to his *Mother Church*, a Son, as well in Birth, as Virtue, the *Greateſt*; his Brethren after a long *diverſe* being partly by entreaty, partly by good deeds, reconciled to the common *Parent* of all. Moved by theſe Examples, and only not conſcious to our ſelves of negligence, in performing our *paſtoral* Charge, we have at length applyed our ſelves to the impugning of *Hereſie*. But ſeing we underſtood this War to be ſuch, as ought to be waged with the weapons of charity; to be managed in the ſole *Peace of Chriſt* our Lord; we determined not to uſe *Threats*; not to caſt *Terrors*; not to ſtrive with Contumelies, but by Exhortations, Wiſhes, Prayers, to invite our Adverſaries, and bring them to concord. For although we are not ignorant, it hath ſometimes happened that thoſe who had refuſed to be drawn by the Lenity of Mercy, were compelled, as it were, by the wholeſome Rigour of Charity; yet we thought it both more proper, and agreeable to the Chriſtian Society which is amongſt us;

us; and to the Affection of our *Catholick Mother*, that those who have fled from the Bosome of *Apostolical Peace*, should by Paternal admonitions be recalled. And truly hitherto the unwilling, and above what what can be expressed, sorrowful *Church* of Christ by a severe, but yet legitimate Judgment had * *disinherited*, *exauthorized*, *proscribed*, voluntary Exiles, as degenerate Sons, renegade Soldiers, rebellious Citizens; but now at last by our voice it speaks to the disinherited, the exauthorized, the proscribed; and lovingly solliciting them who have already too long sustained the Punishment of a bitter * Exile; and with a *Maternal* affection and desire treats with them of *correction*, of *Return*, of *Concord*, which if they would have retained, then when they departed from us, she, for her common Piety to all her Children, would never have *broken*. Wherefore we admonish and exhort, with all the weight of Charity inclining to the Reconciliation of *Peace*, that they return to us. We ask again and again, why they have departed? why they have forsaken *Catholick vnity*? we give them to understand how easie it will be, the wound of *Schism* once healed, to cure the rest, which shall seem to want a Medicine. And we farther promise, if they will seriously grow wise again, they shall be received by us, even with some, as it were, inconvenience to our *Mother* the *Church*. And least peradventure they may take an occasion of flattering themselves, and their adherents, with a vain Hope of future Disunion amongst us, for that there have lately risen some Differences between the *Roman* and *Gallican* Church, we thought fit to advertise them; first, That it is not about the *Doctrine of Faith*, which ever was one, and the same in both places; nor about the institutions of manners, which both *Churches* in each place will have most pure and refined; but about some *Matters of Discipline*, alterable by time, concerning which we contend with the *Ministers of the chief Bishop*, the Peace of fraternal Charity still remaining. Besides, things may be disputed by *Catholicks* against *Catholicks* without danger of harm, so it be done after a Christian way, and manner, within the Bowels of the *Church*, and not *renting* her Womb. And lastly this very

* (*viz.*) By spiritual Excommunications *Ecclesiastical* Censures, *&c.*

* Through *schism*.

1 Cor. 12 v. 25

dispute

diſpute which we have undertaken, ought to be a Motive to them, of flying *Schiſm*, by our Example, and to us, of inveighing againſt the ſame. For by how much the more moderate and *amicable* our Conteſt ſhall be, with ſo much the more confidence may we reprove *Schiſmaticks*, and denounce them guilty of breaking *Unity*, throughout the whole *Church*; Becaule ſeing we are often, though unwillingly, brought to that exigence, that we muſt act, ſometimes in making complaints to the *Roman Biſhop*, ſometimes in vindicating the *Rights* of the Kingdom, or *Priviledges* of our Church; we have hitherto comported our ſelves with that Moderation, Reverence, Religion, in debating, and deciding any matter; that we have not cauſed even the leaſt ſuſpicion of infringing Charity; much leſs have we afforded a place for deceit, or given Occaſion for divorce. And this is the whole Model of our Deſign for recalling of *Schiſmaticks* to *Concord*, and the ſame drawn according to the Pattern of the *African Church*: For as thoſe Fathers received from our *Anceſtors* the means whereby they more eaſily overthrew the *Herſies* of old, growing up amongſt them; ſo we by their Example, at this time reaſſume the means whereby we may defend our *Sanctions* againſt the *Hereticks* of theſe Days; which that it may be perfected, according to our, as well as your deſire, we again and again beſeech you, and for that Ardor of Charity wherewith, together with us, you are enflamed towards the *Church* of Chriſt, we expect you will, as ſoon as you ſhall receive theſe Letters, and a Copy of *this Admonition to Schiſmaticks*, take care immediately to have it notified to all and ſingular the *Conſiſtories* of *Calvins* Sect, which are any where in your *Dioceſſes*; and publick Faſts, Almeſdeeds, Supplications, being appointed, you will furthermore ordain Catechyzings, Sermons, Exhortations, pacifick Diſcourſes, and other things of this ſort, proper for uniting the differences of minds. And thus we hope it will be effected, that God by his infinite Goodneſs aſſiſting our *Counſels* for the Peace and Reconciliation of the whole Chriſtian world, there may at length be made, as formerly, *one fold, and one ſhepherd*.

As in the next Page:

Given

Given at *Paris* in the General *Assembly* of the Gallican Clergy the First of *July* 1682.

Franciscus Archiepiscopus Parisiensis Prases.

By the Command of the most Illustrious and most Reverend *Arch-Bishops*, *Bishops*, and whole Ecclesiastical *Synod* in the General *Assembly* of the Gallican *Clergy* congregated at *Paris*.

Courcier Theol.

Mancroix Canonicus Rhemensis à secretis

Eccl. Paris *à secretis.*

The

The GALLICAN-CHURCH *by the Kings Authority congregated at* PARIS. *To the* BRETHREN *of* CALVINS *Departure, wiſheth*

CORRECTION, RETURN, CONCORD.

THe Univerſal *Church* of Chriſt, (Brethren,) doth continually lament, and with moſt intenſe grief, a Parent full of *holy*, and ſincere Piety, beholds you by a Voluntary divorſe abſtracted from her Womb, from her Breaſts, from her Boſome, and ſtill wandring in a Wilderneſs. For can a *Mother forget the Children of her womb*, or the *Church* not remember her Charity towards you, unmindful though you are, yet ſtill her Children, whom the contagion of *Error*, from *Catholick* verity, and the Tempeſt of *Calvins* defection, hath drawn from the Sanctity of the antient *Faith*, and torn from the Head of *Chriſtian Unity*.

Iſa. 49. V. 15.

Hence it is Brethren, that ſhe groaneth, and as well moſt heavily, as lovingly, complaineth of her divided *Bowels*: She ſeeketh her loſt Children: She calleth as a *Partridge*; She is buſie to *gather as an Hen*; She *provoketh to fly as an Eagle*; And anxious with maternal Pangs, ſhe labours, O little Children, to bring you forth again, till truly, and *Catholickly*, Chriſt may be reformed in you.

Lam. 2. V. 11. *Mat.* 23. V. 37. *Deut.* 32. V. 9.

We then the whole *Gallican* Clergy whom the *Holy-Ghoſt* hath placed to govern the *Church*, in which you were born, and who, by an uninterrupted *Inheritance*, hold the ſame *Faith*, and the ſame *Chair* which the holy *Biſhops* held, who brought the *Chriſtian Religion into France*, do ſummon you, and in virtue of the Embaſſage which for *Chriſt* we exerciſe, as God exhorting by us,) we enquire of you, why you have made a *Schiſm*?

For verily as your Affairs ſtand, whether you will or no, you are our *Brethren*, whom formerly one *Father* of us all, who is Heaven had received into the Adoption of *Sons*, and whom one *Mother* the Church, had brought up unto the hope

hope of an eternal *Heritage*. Yea even he himself who first *bewitched you not to obey the Gospel of Truth*; The Ringleader of your Profession, did he not formerly live with us a *Brother of one mind?* did he not *converse in the same House?* did he not *eat the same spiritual Meat?* did he not practise the mutual Offices of Christian fraternity with us; Excuse if you can, to your *Father*, to your *Mother*, to your *Brethren*, the infamy of so flagitious, so abrupt, and precipitate a flight. The dividing of *Christ* the Rescinding the *Sacraments of Christ*, the impious War against the *Members of Christ*, the criminating the *Spouse* of Christ, the denying the *Promises of Christ*, excuse, wash off if you can; And because you are not able, confess your selves condemned by the Oracle of the *Scripture. The evil Son calleth himself just, but his departure he doth not wash off.*

Gall. 3. V. 1; Psal. 55. V. 13. &c. 1 Cor. 10. V. 3;

Why therefore brethren, have you not; with the whole World, remained in the stock? why have you, together with the *Altars*, violated the Vows, and desires of the Faithful? why have you cutt off the way to *Mediation*; There was the * *Ascent to God*; why have you laboured to take away, and by a sacrilegious Hand, to withdraw the *Ladder from the Stone*, least after the accustomed manner *Prayer* might be made to God? The other Sectarys hitherto had attempted, not to subvert the *Altar* of Christ, but to erect their own (such as it was) against the same *Altar*. You, that there might be no more a Christian *Sacrifice*, have dared, by a Wickedness unheard off, till these times, to pull down the *Altars of the Lord of Hosts*, wherein *Christ the Sparrow had chosen himself a Dwelling-place, and the Turtle the Church a Nest to herself, where she might place her young ones.*

Aug. S. August: Lib. 1. contr. Crescon: cap. 66.

The Sacrifice of Mass.

Gen. 28. V. 12.

Psal. 84. V. 3.

But these last, and whatever afterwards ensued, either of *Outrage* against the *Church*, or of *Errour* against the antient *Belief*, was an effect of *Schismatical Fury*. We desire it may be attributed, not so much to your *Will*, as to the *genious of Schism*. This one thing we particularly expostulate with you; this we incessantly demand of you; why have you made a *Schism?* Unless you shall answer to this, whatsoever you say, or write in other things, your Talk is superfluous.

1 Cor. 1. V. 10

Nor

Nor do we doubt but againſt theſe things, you will uſe that old, and wonted Plea of all *Schiſmaticks*; Having learnt by Experience, it is no wiſe poſſible to ſhake the Doctrine of our *Faith*, you make it your Buſineſs to carp at the *Manners* of all thoſe amongſt us, with whom pious Men, and Lovers of exact Diſcipline, have eſteemed it neither conſonant to Fame, nor ſafe in Conſcience, to converſe.

Are theſe then the things, Brethren, for which the *Unity of Chriſt* is rent aſunder by you? Fraternal *Inheritance* ſlandered? the Virtue, and truth of the *Sacraments* of the Church divided? See how much you have erred from the *Goſpel*. Theſe things which you object, and which were by much, either fewer, and leſs important, or peradventure unkown, or indeed not all; had they been true, and manifeſt, and worſe, yet Chriſtians ought to ſpare *Cockle* of this ſort, for the *wheat's* ſake; to witt, becauſe the Vices of *Evil* Men are to be tolerated for the ſociety of the *good*. *Moſes* endured ſo many thouſands of men murmuriug againſt God. *Samuel* endured the Sons of *Hely*, and his own, wickedly acting; *Chriſt* our Lord himſelf, endured *Judas*, and the *Devil*, and the *Thief*, and him that ſold him. The *Apoſtles* endured falſe Brethren, *falſe Apoſtles*, who reſiſted them and their Doctrine; Laſtly *Paul not ſeeking his own, but the things of Jeſus Chriſt*, converſed with an exceeding patience amongſt men that *ſought their own, and not the things of Jeſus Chriſt*. Yet you, beloved Brethren, not only have not endured the *Church* your Mother, the Spouſe of Chriſt, but have rent, but have torn, but have violated her *Unity*. And that you might rend, that you might tear, that you might violate, you have laid the Blemiſhes of *private Men*, to the charge of her, whom *Chriſt waſhed by the Laver of water in the word of life, that he might preſent her to himſelf, glorious, not having ſpot or wrinckle or any ſuch thing*.

Exod. 16. V. 7. &c.

1 Sam. 3. &c.

2 Cor. 11. V. 13.

2 Cor. 12. V. 14.

Phil. 2. V. 21.

Epheſ. 5. V. 26.

Matth. 5. V. 9.

What remains now Brethren but that for your ſakes we obey the Council of the Holy-Ghoſt. *Bleſſed are the Peacemakers, for they ſhall be called the Sons of God*. And that by the Bowels of *Mercy* which you have hitherto rent; By the Womb of your *Mother* the Church, which you have torn; By

By the *Charity* of Brother-hood, which you have ſo often violated; By the *Sacraments* of God which you have contemned; By the *Altars* of God which you have demoliſhed; By whatever *Holy*, and *Divine*, is worſhipped either in Heaven, or in Earth; we exhort you with fraternal minds, to Correction, to Return, to Concord. Yea verily, what now remains, but that forgetful of *Schiſm*, and mindful of *plenty*, you return home, where ſo *many hired Servants abound with Bread*, whilſt now wandring in an arid and deſert Land, you gather not, ſo much as *crums* even to ſuſtain your ſpiritual *Famine*? why do you demurr? why do you reſiſt? What then! do you bluſh at the Name of *Sons*, amongſt whom the firſt born *Lewis* daily erects new *Trophys* to the Church, the beſt Mother? *Lewis* in this thing alone through your obſtinacy, *not happy enough*. That although he daily eſtabliſh many things religiouſly and piouſly for Defence of the *Chriſtian Name*, yet he ſee's ſome of his own *Subjects*, who have wilfully faln from their Countreys worſhip, and apoſtatized to ſtrange rites, Renegadoes of Religion, and Deſerters of the antient Warfair, ſtill perſiſting in their contracted Error. Luke 15. V. 17. &c.

This *moſt Chriſtian* Prince, who in our hearing, lately ſaid, he deſired with ſo much earneſtneſs, the diſperſed and faln parts, might be recalled to the Unity of the *Church*, that he ſhould eſteem it glorious to deſerve the ſame, even with the *effuſion* of his *Royal Blood*, and the very loſs of that moſt redoubted *Arm* wherewith he hath happily accompliſhed ſo many Wars. Will you then Brethren; To a Prince moſt *auguſt*, to your *King*, To the *Vanquiſher* of many, and moſt potent Enemies, to the *Conquerer* of moſt ſtrong Cittys, To the *ſubduer* of mighty Provinces, To one renowned in all kind of *Triumphs*, Envy that *Palm* which he preſers before all the reſt.

But, Brethren, whilſt we thus ſpeak to you, and exhort to thoughts of *Peace*, do not ſay; Seek us not. For this, *Iniquity* ſuggeſts, by which we are divided, not *Charity* by which we are Chriſtians. Remember we are ſo commanded by the Prophet from the Spirit of *Truth*, and *Peace*, that

Isa. 65, V. 5. we do not desist to tell them who *deny* they are our Brethren, *You are our Brethren.*

Now what time more opportune, can be offered unto us, of recalling you to the *Roman Communion*, then when *Innocent* the Bishop Govern's the *Roman Church* whose Life, and Manners regulated according to the Form of antient, and exact Discipline, exhibit a perfect *Patern* of Sanctity to the Christian World? That to adjoyne your selves to him so worthy a *Professor* of all virtue, will be in you a grand work of virtue, redounding as well to safety, as glory.

Wherefore you, who need a Physitian, the *Members*, and truly noble Members of Christ, redeemed with the same Price, but by the wicked Fraud of the Common Enemy of us all, divorced from the *Head* and *Body* of the Church, suffer your selves for the immortal God's sake, to be healed; Admit the address of our *Admonition*, yea, we may confidently say (such is our Benignity and Compassion towards you) of our *Supplication*, and at length brotherly accept this occasion offered by us, with fraternal Charity; That so at last, by the help of our Lord, the darkness of dull *Error* being dissipated, 2 Cor. 4. V. 6. the *Light of divine Truth, may farther daily shine out.* Do not *commit*, that for suspitions rashly entertained by you against our *Faith*, the weak, and ignorant Part of *Christ's flock*, most miserably perish. Think it not unseemly to lay open your Disease to the *Phisitian*: Give way to pennance and remedy. Finally, account it a chief and only glorious thing, especially for Christian men to be Suppliants to *God.*

Which if, we exhorting, you refuse with a Pertinaceous mind to perform; If you will neither be won by *Prayers*, nor softened by *Charity*; nor drawn by *Admonitions* to concord; Isa. 33. V. 7. The *Angels of Peace will indeed bitterly weep*; yet we shall not forthwith (as justly might be done towards too obstinate Persons) leave you to your selves; But through *Hedges and* Luke 13. V. 23 *Bryers* we will not cease to seek the *Sheep* of Christ; And when we have done all for which your minds ought to be Matth. 10. V. 13 reconciled unto us, at length our *Peace*, you rejecting it Ezec. 3. V. 19. (so lovingly, so sincerely offered) *will return to us*; Nor will *God farther require your Souls at our Hands*; And as this *your*

last

last Error will be worse than the former, so shall your last *Punishments be also worse*. But we hope, Brethren, better things and more agreeable to Salvation. Matth. 27. V. 64. Chap. 12. V. 45.

Given at *Paris* in the General *Assembly* of the Gallican Clergy. *Cal. July An.* 1682.

Signed by 8. Arch-Bishops, 26. Bishops, and other Prelates and Divines convened in the same *Assembly*.

MEMOIRES

Containing the different Methods which may very profitably be us'd for the Converſion of thoſe who profeſs the pretended Reformed RELIGION.

1. Method. THe firſt *Method* is that which Cardinal *Richlieu* made uſe of to reduce by way of diſpute, or conference thoſe of the *pretended reformed Religion*, and to oblige them to reunite themſelves to the *Church*.

This *Method* is to regain them by their own Decree of the Synod of *Charenton* --- 1631. By which they received to their Communion thoſe of the Confeſſion of *Ausbourg*, who hold the *Real Preſence of Chriſts Body in the Euchariſt*, and many other Articles, much different from the *Confeſſion of Faith* of the pretended Reformed: Whereupon the Miniſter *Daillie* ſaith, in his Apology, that if the Church of *Rome* held no other Error, than this, they ſhould have no ſufficient Subject of *ſeperating* from it.

But it is certain that all the other Points of our Belief which are in controverſie, are not more important, nor more hard to believe than this, which hath always been eſteemed by themſelves one of the Principal Grounds of their *ſeperation*, and that at which the People take greateſt offence. For that which *Daille*, to elude the force of this inſtance, ſaith, that the *Lutherans admit not the Adoration of Jeſus Chriſt in the Euchariſt*, is altogether unreaſonable, ſince *Calvin* himſelf herein reprehendeth the *Lutherans*, And is obliged to acknowledge, that *Adoration* is a neceſſary ſequel of the *Real Preſence*; *what is more ſtrange*, ſaith he, *then to place him in Bread; and yet not to Adore him there? And if Jeſus Chriſt be in the Bread, 'tis then under the Bread he ought to be adored.*

Calvin de vera participatione corporis Chriſti in cæna.

Seing then according to the *Calviniſts* in that *Synod*, the Fundamentals of Salvation are not deſtroyed in believing the *Real Preſence*, and other points of their Confeſſion of Faith which are in diſpute with them. This *Cardinal* would convince them, that it is unjuſt, they ſhould ſeperate themſelves from the Communion of the *Roman Church*, in which according to their own *Principles* they may be *ſav'd*.

By

By a like ſuitable reaſoning it is, That the Fathers of *Africk* convinc'd the *Donatiſts*, and *Primianiſts*, that they moſt unjuſtly ſeperated from the Catholick *Church* which communicated with *Cecilian*, ſeing they had made a Decree of Union with the *Maximianiſts*, whom they had formerly condemned. It was at the Council of *Carthage* held under *Anaſtaſius*; That the Fathers us'd this way of arguing in regard of thoſe *Hereticks*: And the 36. Canon made it appear to them, if they would but never ſo little have opend their Eyes to the divine light, that they as unjuſtly divorc'd themſelves from the Unity of the *Church*, as the *Maximaniſts* according to them, ſeperated from their Communion.

Con. Carth. ſub Anaſt. Can 36. Juxta collectionem Can. Concilii vulgo dicti Africani & 69. in Grec. Cod. African. Can.

2. The ſecond *Method* is to ſuggeſt to them, what the Light of Nature dictate's, and what they themſelves allow, That in matters whereon depends *Salvation*, which is the only thing neceſſary, we ought always to take the ſafeſt courſe; But it is evident by the Decree of the Synod of *Charenton*, that, according to them, it is indifferent to believe, or not believe the *Real Preſence*: According to us it is neceſſary to believe it; Therefore it is ſafeſt to believe it; And in caſe they would diveſt themſelves of their prejudices, they would follow this courſe. And ſo alſo in all the other Articles controverted. For according to the Miniſter *Meſtrezat*, in his Treatiſe of the Scripture, Points *neceſſary* to Salvation are only thoſe, which are ſo clear in Scripture, that none can doubt of them, as are the *Articles* of the *Creed*. *If there be any thing obſcure* (ſaith he) *I maintain that it is not within the Degree of Neceſſity, and that without it one may be a very good Chriſtian and have Faith, Hope, and Charity.*

2. Method.

Meſtrezat.

But it is evident that the Articles in Queſtion, which they maintain againſt us, are not ſo clearly expres'd in Scripture, as that none can doubt of them, ſeing we have good grounds to maintain they are not there at all. One may therefore according to themſelves, disbelieve the ſaid *Articles* without incurring the hazard of *Salvation*; we ſay it is neceſſary under pain of *Damnation* to believe thoſe *Articles* which are oppoſite to them. They muſt then ſubmit herein, if they will take the ſafeſt courſe.

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The 3d. Method. The third *Method* is amicably to confer with them in shewing them our Articles out of Scripture, and Tradition, as the *Fathers* of the primitive times, understood the one, and the other; without recourse to arguments, and consequences drawn by Syllogisms, as did Cardinal *Bellermin and Du Perron*, *Gretser*, and other controvertists; a thing which ordinarily begets disputes which will never have an end. This was the Method by which they proceeded in General Councels, and which St. *Austin* observed against *Julian* to prove original Sin: *To the end* (saith he) *I may subvert thy Machines and Artifices, by the Sentiments of those Bishops who with so much Renown have interpreted the Scriptures.* After which he citeth Passages of Scripture, as they were understood by St. *Ambrose*, St. *Cyprian*, St. *Gregory Nazianzen*, and others.

Lib. 2. cont. Julian Cap. 1.

The 4th. Method. The fourth *Method* is, to evince, that the Ministers can never do this same, nor shew in the Scripture any of their Articles controverted: And this is most true, for example, they will never produce any one formal *Text* which saith that original Sin, as to the Guilt, remains still after Baptism: That we receive the Body of *Jesus Christ* only by *Faith*; That after Consecration it is still Bread: That there is no Purgatory; That we merit nothing by our good works: And it may be added, that of all the passages which they set down in the margent of their confession of *Faith*; There is not so much as one, which avers either in expres or equivalent terms, or in the same sense, the thing which they would have believed. This is the Method of Monsieur *Veron*, which he took from St. *Austin*, who saith to the Maniches, *Shew me that this is in the Scripture*: And in another place, *Let them shew me that this is to be found in the holy Scripture.* We may therefore confidently assert, that, they can neither prove any of their *Articles* contested, nor oppugn any of ours, by *Scripture*, either in expres terms, or by consequences sufficient to make their Doctrin be received as of *Faith*, and ours rejected as an *Error*.

Contra Epist Fundamenti Lib. de Vit. Eccles. Cap. 13.

The 5th. Method. The fifth is a *Method* pacifick, and without dispute, grounded on the Synod of *Dort*, which all the pretended reformed

reformed Churches of *France*, have received, and which hath defined by the holy Scipture, that, when their is a contest concerning any Article controverted between two Parties, who are of the *true Church*, they ought to refer themselves to the Judgment of it, under penalty to him, who therein refuseth submission, of being guilty of *Schism*, and *Heresie*. But now recurring to the time when the Dispute about some Article; For example concerning the *Real Presence*, first begun, the two contesting Parties who were the Ancestors of those of the pretended reformed Religion, and of us, were both of the same *Church*, which was the *true*, because it was the *only one*, before the separation, which was not as yet made; Their *Ancestors* therefore who would not submit to its Judgment, and who did not seperate from it but because it condemned their *Tenents*, were *Schismaticks* and *Hereticks*; and so by consequence are these also, because they follow their Sentiments: To which they can answer nothing, but what might have been answered by all *Hereticks* who have been condemned in all Ages. This Method is made good, as to all its parts, in the small Treatise composed for that End.

The sixth *Method*, is to shew them, that the *Roman Church*, or that which throughout the Earth acknowledgeth the *Pope* or Bishop of *Rome*, Successor of St. *Peter* for Head, is the true *Church*, because there is none but that which hath the unquestionable mark of it (*viz.*) A *visible continuance* without interruption from Christs time, to this present day. This is a Method common to all Catholicks, and is very well and briefly explain'd in the little Treatise of the *true Church*, annexed to that of the *pacifick Method*. Tis the same which St. *Austin* frequently make's use of against the *Donatists*, and chiefly in his Book of the *Unity* of the *Church*, and in his Epistles, whereof the prime passages, relating to this Subject are alledged by Monsieur Arch-Bishop of *Roan*, in the first Book of his Apology *De l' Evangile* where he excellently treats of this matter. The 6th. Method. From 151 to 174.

To this *Method* may be added the Maximes of which *Tertullian*, serveth himself in his Treatise of *Prescriptions* against Here-

Hereticks and *Vincentius Lyrinenſis* in his Advertiſements. It may ſuffice here to advertiſe, that thoſe two Treatiſes are enough to any one, that will read them without Prejudice, rightly to *diſcern the true Church of Jeſus Chriſt*, from all *Societies* which would uſurp that Name.

The 7th. Method. The ſeventh *Method* is to let them ſee, that thoſe who firſt pretended to reform the *Church* in which they were with us, had not, nor could have, any *Miſſion*, neither ordinary, nor extraordinary, to convey to us another Doctrin, than what was there taught, and by conſequence none was obliged to believe them, ſeing they had not any Authority to preach as they did. Rom. 10, 15. *How ſhall they preach unleſs they be ſent?* This is the uſual Method which puts the Miniſters on a neceſſity to prove their *Miſſion*. A thing they will never be able to do. This cuts of all diſputes, and is alſo one of the Methods of *Monſieur the Cardinal de Richelieu*.

The 8th. Method. The eighth *Method* is to tell them; You do not know, that ſuch, and ſuch a Book of Scripture, is the word of God, otherwiſe than by the Church, wherein you were before your *Schiſm*: You cannot then likewiſe know which is the true ſenſe of controverted paſſages, otherwiſe then by the ſame *Church* which delivers it to us. This is the Method of St. *Auſtin* in many places: In his Book *de Vtilit. Credendi* throughout; Cap. 5. And in his Book *Contra Epiſtolam Fundamenti*, where he ſaith, *I would not believe the Ghoſpel, unleſs the Authority of the Church obliged me to it*, this Method is handſomely laid open in the Treatiſe of the true word of God, annexed to the pacifick Method.

The 9th. Method. The ninth *Method* is to ſhew them, that the *Church*, wherein they were before their ſeperation from it, being the *true One*, becauſe it was the *only One*, they could not reform it, in its *Doctrine*, ſo as to frame another; for then it muſt have fallen into *Error*, and conſequently the Gates of Hell muſt have prevail'd againſt it; which is directly oppoſite to Matth. 16. v. 18 the promiſe of Jeſus Chriſt which cannot fail: *The Gates of Hell ſhall never prevail againſt it.*

The 10th Method. The tenth *Method* is that of Monſieur the Biſhop of *Meaux* formerly Biſhop of *Condom*, in his Book entitled, An

Ex-

exposition of the Doctrin of the Catholick Church: Whereby distinguishing in every *Article* that which is precisely of *Faith*, from that which is *not so*; He makes it appear, There is nothing in our Belief which may stagger a rational Judgment, unless by taking for our Belief the *Abuse* of some particulars, which we condemn, or some *Errors*, which they most falsly impute to us, or the *Explications* of some *Doctors* which are neither received, nor authorized by the *Church*. This method is drawn from St. *Hillary* in his Book of *Synods*: *Let us* (saith he) *joyntly condemn vitious interpretations, but let us not destroy the certainty of Faith: The word consubstantial may be ill understood, let us determine how it may be well understood: we may settle amongst our selves the true State of Faith, yet so, as what hath been well establish'd may not be abolished, And false conceptions may be retrenched.* Page 394 and 396.

The eleventh *Method* is taken from general arguments, which Divines call *motives of credibility*. It is of *Tertullian*, in his book of *prescriptions*, and of St. *Austin*, who reckens up the motives which kept him in the *Catholick Church*, The 11th. Method. Con Ep Fund Cap 4. and 5.

The twelfth *Method* most brief, and most easie, is to press them with this Dilemma. Before *Wicleff*, *Luther*, *and Calvin*, and as much may be said of the *Waldenses* who were in the Twelfth Century: The Church of those of the pretended reformed Religion was in a small Number of the Faithful, or it was not at all. If it was not at all, then is it a *false* one, because it was not perpetual as the *true Church* ought to be, according to the promise of *Jesus Christ*. *The forces of Hell shall not prevail against it*, *I am with you even to th' end of the World*. If their Church was; It must, according to themselves, have been corrupted, and impious; Seing they cannot *Point out* to us, this small Number of their pretended Faithful, who before their *Reformers*, had condemned, as they do now, *the Assemblys of the Papacy as that from whence all Superstitions and Idolatrys gained vogue*. They comported themselves at least outwardly as others; So then, their Church made up of this little unkown Flock, was not *Holy*, nor consequently the *true Church*. The 11th. Method. Mark 16 v. 18 Chap 28. v. 30 The 31 Article of their Confession of Faith.

The. 13th. Method.

The thirteenth *Method* is drawn from the quality of *Schism*, which ought never to be made, for any reasons whatever can be alledg'd: For according to the Ministers themselves, nothing else can be produced but *Errors*, which they pretend to be crept into the *Church*, from which they seperated themselves by *Schism*; But those who were there, as well as they, before their Seperation, did firmly maintain, as we do still maintain, to this day, that those, are not *Errors*, but *Verity's*; And it is certain that of these so different Sentiments, the one is *true* Doctrin, the other *Error*, and falshood: consequently the one *good Grain*, the other *Tares*: But it belongs not to particular persons, to *Root up* by their private Authority, what they pretend to be *Tares*. There is none but *God*, who is the true *Father of the Family*, who hath this Authority, and who can communicate it to others. It is he who appoints his *Reapers*, namely the *Pope* and *Bishops* who are represented by the *Angels*, to *seperate the Darnel from the good Grain; and to Root up the one, without touching the other, at the time of Harvest*, that is to say, in a Council, or by common consent of the whole *Church*: And in that Case there is no need of a Council: *wilt thou that we go and pluck them up?* Do not so, *for fear least you root up the wheat together with the Cockle, suffer both the one, and the other to grow till the Harvest*; we ought therefore never to seperate our selves under what pretence soever it may be, but must tolerate that which we believe to be an abuse and Error, and expect till the *Church pluck up the Tares*.

Matth. 13. v. 25. Verse 28. Verse 43. Verse 29.

This also is one of St. *Austins Methods*, in his Treatise against the *Donatists*, where he sheweth, by the Examples of *Moses*, *Aaron*, *Samuel*, *David*, *Isaiah*, *Jeremy*, and of St. *Paul* who himself tolerated the false *Apostles*, that none should ever seperate from their Brethren before a solemn condemnation of the *Church*. Thereupon he saith that *The Donatists were intolerably wicked, For having made a Schism; For having erected Altar against Altar, For their having seperated themselves from the* Heritage of *Jesus Christ*

Rpll. 162.

spread

spread throughout the whole Earth, according to the promise which he made unto it. He adds, That if they think this a small matter they need only see what the *Scripture* teacheth us herein by the Examples there shewn of the Punishment of so great a Crime; For saith he, *They who made the Idol of the golden Calf were punish'd only by the Sword; But they who made the Schism were swallowed up by the Earth;* By this diversity of chastisements, one may know that *Schism* is a greater Crime than *Idolatry.* Ibidem.

See hereupon the Epistle --- 171. where in the Person of the *Church* he exhorts the *Donatists* to renounce their unhappy *Schism;* Amongst other things there he hath these elegant sayings: *Why will you tear the Garments of our Lord? And why will you not, with the rest of the world, leave entire, this Coat* of Charity, which is but of one sole *texture, and which his very Persecutors would not rend?* And a little after. *You feign before the time of harvest to eschew the Cockle which is mingled (by what you say) with you;* because it *is your selves that are this Cockle.* For *if you were the good grain, you would suffer the being mixt with Tares and would not seperate your seves from the wheat of Jesus Christ.*

There needs here no more than to change the word *Donatists* into that of *Calvinists,* a thing which shews how far the Church hath always been, and always ought to be, acknowledg'd for *infallible,* seing we must give place to its Decisions, And that the Fathers have so firmly asserted, we ought never to depart from her bosome, and that we are so much the more oblidg'd to remain united to her, for that she never refuseth to give ear to the complaints of her Children.

To confirm the precedent *Method* with a fourteenth; we may demand of the *Calvinists,* as to all our Articles, what St. *Austin* demanded of the *Donatists,* when the Church reconcil'd penitent *Hereticks* without *rebaptising* them. For example, It may be demanded of them, when *Jesus Christ* was adored in the *holy Eucharist* before the *Schism,* was the *Church* then the *true Church,* or was it no longer so? If it was; then none ought to have seperated from it, for a The 14th. Method.

practice which it authorized. If it was no longer ſo; From whence departed Calvin? *what ſoyl put forth this Sprig? what Sea caſt him on our Coaſt? From what Heaven did he fall upon Earth? From whence came theſe Reformers? Of whom received they their Doctrin, and Authority to Preach?* Auſtin Lib 3 de Bapt. Cont Don. Cap. 2. *Let thoſe who have followed them look well, where they are, ſeing they can ariſe no higher then to theſe People, to find their Original: As for us, we are ſecure in the Communion of that Church, in which is now practis'd vniverſally throughout, that which alſo was every where done, before* Agrippinus *and* Cyprian. Then he adds theſe elegant words, which are deciſive. *In the mean while neither* Agrippinus, *nor* Cyprian, *nor thoſe who followed them, though they were of an opinion contrary to that of others, did ſeperate from them, but remained with their Diſſenters in the Communion, and vnity of the ſame Church.* That is to ſay, expecting till ſhe decided their differences.

Ibidem. Afterwards repeating in few words, what he had ſaid, he conclude's. *If then the Church periſh'd, for having taught that the Baptiſm of Hereticks was good, they could not ſhew the original of their Communion; but if the true Church ſubſiſted, they could not juſtify their ſeperation, and Schiſm which they made.* As much may be ſaid againſt the *Waldenſes*, the *Lutherans*, the *Calviniſts*, and other *Hereticks*, who can derive themſelves no higher, than from *Waldo*, *Luther*, *Calvin* and their other Ringleaders. This method of St. *Auſtin* is excellent.

If our pretended reform'd Brethren will defend themſelves, ſaying, as in effect, they do in all their Books, that it is not they, that have made the ſeperation, but rather, it came from us, and that it is we who, have cutt them off from our Communion; We muſt anſwer, That there are two ſorts of ſeperation, the one which is *criminal*, the other which is *lawful*: In the firſt, One ſeperates himſelf from his *Paſtor*, by a manifeſt *Diſſobedience*. In the ſecond the *Paſtor* ſeperateth from the *Flock*, him who making a band apart, refuſeth to ſubmit himſelf to the Orders of the *Church*; The one is a *Fault*, the other a *Puniſhment*: the

the one is a voluntary *Departure* the other an *Abscision* by sentence; So the Judge pronounceth Condemnation against him, who hath taken away from himself, his own Life.

The proof of these two different seperations may be seen in the thirty eighth letter of St. *Cyprian*, where he speaks of one called *Augendus*, who had betaken himself to the party of *Felicissimus* the Deacon; and it appeared that this great Saint had suspended, and excommunicated him, for having subtracted himself from his obedience, and engaged others in the same seperation; *Let him who shall follow his opinions, and faction, learn, That he shall have no more communication with us*, for his having *voluntarily seperated himself from the Church.* He saith the same thing of *Novatian* in his seventy sixth Epistle, and of those who had followed him in his Revolt; *For that rending the Church by their Rebellion, and breaking the Peace, and Vnity of Jesus Christ, they were forced to Authorize their particular Doctrin; To be independent; and to usurp a power of baptizing; and of offering the Sacrifice.*

This Distinction is clearly expressed in the fourth Article of the Council of *Calcedon*, where those two ancient Canons of the Council of *Antioch*, taken out of the Canons of the *Apostles*, are rehearsed, the first concerning those who were seperated, the second concerning those who voluntarily seperated themselves; The Greek expresseth it. Περὶ τῶν ἑαυτοὺς ἀφορίζοντων.

Con. Calced. Actione 4. ta Can. 83.

It is belived; it would be to the purpose here to transcribe these two Canons, which are, as it were the fundamental Laws of the practice of the *Church* in regard to *Hereticks*, and *Schismaticks*, whom she casts out of her Bosom, and who seperate themselves from her. These Canons are the fourth and fifth of the Council of *Antioch*, and the twenty seventh and thirtyeth of the *Appostolick Canon*. And our pretended reformed, cannot reject their Au-

Si quis Episcopus à Synodo depositus, aut Presbiter, aut Diaconus aut omninò qui est sub Regulâ à proprio Episcopo, ausus fuerit ampliùs aliquid sacri Mi-

Donatists were cutt off from the Church of our Lord by their *schism*, nevertheless they should be sweetly treated withal, To the end that correcting them with *Mildness*, as the Apostle saith; God may grant them the grace of Repentance to know the truth, and to withdraw themselves from the Snares of the Devil, of whom they are Captives.

2 Tim. 2. v. 25

By the *Charity* of Brother-hood, which you have ſo often violated; By the *Sacraments* of God which you have contemned; By the *Altars* of God which you have demoliſhed; By whatever *Holy*, and *Divine*, is worſhipped either in Heaven, or in Earth; we exhort you with fraternal minds, to Correction, to Return, to Concord. Yea verily, what now remains, but that forgetful of *Schiſm*, and mindful of *plenty*, you return home, where ſo *many hired Servants abound with Bread*, whilſt now wandring in an arid and deſert Land, you gather not, ſo much as *crums* even to ſuſtain your ſpiritual *Famine*? why do you demurr? why do you reſiſt? What then! do you bluſh at the Name of *Sons*, amongſt whom the firſt born *Lewis* daily erects new *Trophys* to the Church, the beſt Mother? *Lewis* in this thing alone through your obſtinacy, *not happy enough*. That although he daily eſtabliſh many things religiouſly and piouſly for Defence of the *Chriſtian Name*, yet he ſee's ſome of his own *Subjects*, who have wilfully faln from their Countreys worſhip, and apoſtatized to ſtrange rites, Renegadoes of Religion, and Deſerters of the antient Warfair, ſtill perſiſting in their contracted Error. Luke 15. V. 17. &c.

This *moſt Chriſtian* Prince, who in our hearing, lately ſaid, he deſired with ſo much earneſtneſs, the diſperſed and faln parts, might be recalled to the Unity of the *Church*, that he ſhould eſteem it glorious to deſerve the ſame, even with the *effuſion* of his *Royal Blood*, and the very loſs of that moſt redoubted *Arm* wherewith he hath happily accompliſhed ſo many Wars. Will you then Brethren; To a Prince moſt *auguſt*, to your *King*, To the *Vanquiſher* of many, and moſt potent Enemies, to the *Conquerer* of moſt ſtrong Cittys, To the *Subduer* of mighty Provinces, To one renowned in all kind of *Triumphs*, Envy that *Palm* which he preſers before all the reſt.

But, Brethren, whilſt we thus ſpeak to you, and exhort to thoughts of *Peace*, do not ſay; Seek us not. For this, *Iniquity* ſuggeſts, by which we are divided, not *Charity* by which we are Chriſtians. Remember we are ſo commanded by the Prophet from the Spirit of *Truth*, and *Peace*, that

Isa. 65. V. 5. we do not desist to tell them who *deny* they are our Brethren, *You are our Brethren.*

Now what time more opportune, can be offered unto us, of recalling you to the *Roman Communion*, then when *Innocent* the Bishop Govern's the *Roman Church* whose Life, and Manners regulated according to the Form of antient, and exact Discipline, exhibit a perfect *Pattern* of Sanctity to the Christian World? That to adjoyne your selves to him so worthy a *Professor* of all virtue, will be in you a grand work of virtue, redounding as well to safety, as glory.

Wherefore you, who need a Physitian, the *Members*, and truly noble Members of Christ, redeemed with the same Price, but by the wicked Fraud of the Common Enemy of us all, divorced from the *Head* and *Body* of the Church, suffer your selves for the immortal God's sake, to be healed; Admit the address of our *Admonition*, yea, we may confidently say (such is our Benignity and Compassion towards you) of our *Supplication*, and at length brotherly accept this occasion offered by us, with fraternal Charity; That so at last, by the help of our Lord, the darkness of dull *Error* being dissipated,

2 Cor. 4. V. 6. the *Light of divine Truth, may farther daily shine out.* Do not *commit*, that for suspitions rashly entertained by you against our *Faith*, the weak, and ignorant Part of *Christ's flock*, most miserably perish. Think it not unseemly to lay open your Disease to the *Phisitian*: Give way to pennance and remedy. Finally, account it a chief and only glorious thing, especially for Christian men to be Suppliants to *God.*

Which if, we exhorting, you refuse with a Pertinaceous mind to perform; If you will neither be won by *Prayers*, nor softened by *Charity*; nor drawn by *Admonitions* to concord;

Isa. 33. V. 7. The *Angels of Peace will indeed bitterly weep*; yet we shall not forthwith (as justly might be done towards too obstinate Persons) leave you to your selves; But through *Hedges and*

Luke 13. V. 23 *Bryers* we will not cease to seek the *Sheep* of Christ; And when we have done all for which your minds ought to be

Matt. 10. V. 13 reconciled unto us, at length our *Peace*, you rejecting it

Ezec 3. V. 19. (so lovingly, so sincerely offered) *will return to us*; Nor will *God farther require your Souls at our Hands*; And as this *your*

last

last Error will be worse than the former, so shall your last *Punish-* Matth. 27. V. 64
ments be also worse. But we hope, Brethren, better things Chap. 12. V. 43
and more agreeable to Salvation.

Given at *Paris* in the General *Assembly* of the Gallican Clergy. *Cal. July An.* 1682.

Signed by 8. Arch-Bishops, 26. Bishops, and other Prelates and Divines convened in the same *Assembly*.

MEMOIRES

Containing the different Methods which may very profitably be vs'd for the Converſion of thoſe who profeſs the pretended Reformed RELIGION.

1. Method.

THe firſt *Method* is that which Cardinal *Richlieu* made uſe of to reduce by way of diſpute, or conference thoſe of the *pretended reformed Religion*, and to oblige them to reunite themſelves to the *Church*.

This *Method* is to regain them by their own Decree of the Synod of *Charenton* --- 1631. By which they received to their Communion thoſe of the Confeſſion of *Ausbourg*, who hold the *Real Preſence of Chriſts Body in the Euchariſt*, and many other Articles, much different from the *Confeſſion of Faith* of the pretended Reformed: Whereupon the Miniſter *Daillie* ſaith, in his Apology, that if the Church of *Rome* held no other Error, than this, they ſhould have no ſufficient Subject of *ſeperating* from it.

But it is certain that all the other Points of our Belief which are in controverſie, are not more important, nor more hard to believe than this, which hath always been eſteemed by themſelves one of the Principal Grounds of their *ſeperation*, and that at which the People take greateſt offence. For that which *Daille*, to elude the force of this inſtance, ſaith, that the *Lutherans admit not the Adoration of Jeſus Chriſt in the Euchariſt*, is altogether unreaſonable, ſince *Calvin* himſelf herein reprehendeth the *Lutherans*, And is obliged to acknowledge, that *Adoration* is a neceſſary ſequel of the *Real Preſence*; *What is more ſtrange*, ſaith he, *then to place him in Bread; and yet not to Adore him there? And if Jeſus Chriſt be in the Bread, 'tis then under the Bread he ought to be adored.*

Calvin de vera participatione corporis Chriſti in cœna.

Seing then according to the *Calviniſts* in that *Synod*, the Fundamentals of Salvation are not deſtroyed in believing the *Real Preſence*, and other points of their Confeſſion of Faith which are in diſpute with them. This *Cardinal* would convince them, that it is unjuſt, they ſhould ſeperate themſelves from the Communion of the *Roman Church*, in which according to their own *Principles* they may be *ſav'd*.

By

By a like ſuitable reaſoning it is, That the Fathers of *Affrick* convinc'd the *Donatiſts*, and *Primianiſts*, that they moſt unjuſtly ſeperated from the Catholick *Church* which communicated with *Cecilian*, ſeing they had made a Decree of Union with the *Maximianiſts*, whom they had formerly condemned. It was at the Council of *Carthage* held under *Anaſtaſius*; That the Fathers us'd this way of arguing in regard of thoſe *Hereticks*: And the 36. Canon made it appear to them, if they would but never ſo little have opend their Eyes to the divine light, that they as unjuſtly divorc'd themſelves from the Unity of the *Church*, as the *Maxiamaniſts* according to them, ſeperated from their Communion.

Con. Carth. ſub Anaſt. Can 36. Juxta collationem Can. Concilii vulgo dicti Africani & 69. in Grec. Cod. African. Can.

2. The ſecond *Method* is to ſuggeſt to them, what the Light of Nature dictate's, and what they themſelves allow, That in matters whereon depends *Salvation*, which is the only thing neceſſary, we ought always to take the ſafeſt courſe; But it is evident by the Decree of the Synod of *Charenton*, that, according to them, it is indifferent to believe, or not believe the *Real Preſence*: According to us it is neceſſary to believe it; Therefore it is ſafeſt to believe it; And in caſe they would diveſt themſelves of their prejudices, they would follow this courſe. And ſo alſo in all the other Articles controverted. For according to the Miniſter *Meſtrezat*, in his Treatiſe of the Scripture, Points *neceſſary* to Salvation are only thoſe, which are ſo clear in Scripture, that none can doubt of them, as are the *Articles* of the *Creed*. *If there be any thing obſcure* (ſaith he) *I maintain that it is not within the Degree of Neceſſity, and that without it one may be a very good Chriſtian and have Faith, Hope, and Charity.*

2. Method.

Meſtrezat.

But it is evident that the Articles in Queſtion, which they maintain againſt us, are not ſo clearly expres'd in Scripture, as that none can doubt of them, ſeing we have good grounds to maintain they are not there at all. One may therefore according to themſelves, disbelieve the ſaid *Articles* without incurring the hazard of *Salvation*; we ſay it is neceſſary under pain of *Damnation* to believe thoſe *Articles* which are oppoſite to them. They muſt then ſubmit herein, if they will take the ſafeſt courſe.

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The 3d. Method. The third *Method* is amicably to confer with them in ſhewing them our Articles out of Scripture, and Tradition, as the *Fathers* of the primitive times, underſtood the one, and the other; without recourſe to arguments, and conſequences drawn by Syllogiſms, as did Cardinal *Bellermin and Du Perron*, *Gretſer*, and other controvertiſts; a thing which ordinarily begets diſputes which will never have an end. This was the Method by which they proceeded in General Councels, and which St. *Auſtin* obſerved againſt *Julian* to prove original Sin: *To the end* (ſaith he) *I may ſubvert thy Machines and Artifices, by the Sentiments of thoſe Biſhops who with ſo much Renown have interpreted the Scriptures.* After which he citeth Paſſages of Scripture, as they were underſtood by St. *Ambroſe*, St. *Cyprian*, St. *Gregory Nazianzen*, and others.

Lib. 2. cont. Julian Cap. 1.

The 4th. Method. The fourth *Method* is, to evince, that the Miniſters can never do this ſame, nor ſhew in the Scripture any of their Articles controverted: And this is moſt true, for example, they will never produce any one formal *Text* which ſaith that original Sin, as to the Guilt, remains ſtill after Baptiſm: That we receive the Body of *Jeſus Chriſt* only by *Faith*; That after Conſecration it is ſtill Bread: That there is no Purgatory; That we merit nothing by our good works: And it may be added, that of all the paſſages which they ſet down in the margent of their confeſſion of *Faith*; There is not ſo much as one, which avers either in expreſs or equivalent terms, or in the ſame ſenſe, the thing which they would have believed. This is the Method of Monſieur *Veron*, which he took from St. *Auſtin*, who ſaith to the Manichees, *Shew me that this is in the Scripture*: And in another place, *Let them ſhew me that this is to be found in the holy Scripture.* We may therefore confidently aſſert, that, they can neither prove any of their *Articles* conteſted, nor oppugn any of ours, by *Scripture*, either in expreſs terms, or by conſequences ſufficient to make their Doctrin be received as of *Faith*, and ours rejected as an *Error*.

Contra Epiſt Fundamenti Lib de Vnit. Eccleſiæ Cap. 13.

The 5th. Method. The fifth is a *Method* pacifick, and without diſpute, grounded on the Synod of *Dort*, which all the pretended reformed

reformed Churches of *France*, have received, and which hath defined by the holy Scipture, that, when their is a conteſt concerning any Arricle controverted between two Parties, who are of the *true Church*, they ought to refer themſelves to the Judgment of it, under penalty to him, who therein refuſeth ſubmiſſion, of being guilty of *Schiſm*, and *Hereſie*. But now recurring to the time when the Diſpute about ſome Article; For example concerning the *Real Preſence*, firſt begun, the two conteſting Parties who were the Anceſtors of thoſe of the pretended reformed Religion, and of us, were both of the ſame *Church*, which was the *true*, becauſe it was the *only one*, before the ſeparation, which was not as yet made; Their *Anceſtors* therefore who would not ſubmit to its Judgment, and who did not ſeperate from it but becauſe it condemned their *Tenents*, were *Schiſmaticks* and *Hereticks*; and ſo by conſequence are theſe alſo, becauſe they follow their Sentiments: To which they can anſwer nothing, but what might have been anſwered by all *Heretick* who have been condemned in all Ages. This Method is made good, as to all its parts, in the ſmall Treatiſe compoſed for that End.

The ſixth *Method*, is to ſhew them, that the *Roman Church*, or that which throughout the Earth acknowledgeth the *Pope* or Biſhop of *Rome*, Succeſſor of St. *Peter* for Head, is the true *Church*, becauſe there is none but that which hath the unqueſtionable mark of it (*viz.*) A *viſible continuance* without interruption from Chriſts time, to this preſent day. This is a Method common to all Catholicks, and is very well and briefly explain'd in the little Treatiſe of the *true Church*, annexed to that of the *pacifick Method*. Tis the ſame which St. *Auſtin* frequently make's uſe of againſt the *Donatiſts*, and chiefly in his Book of the *Unity* of the *Church*, and in his Epiſtles, whereof the prime paſſages, relating to this Subject are alledged by Monſieur Arch-Biſhop of *Roan*, in the firſt Book of his Apology *De l' Evangile* where he excellently treats of this matter. The 6th. Method. From 151 to 174.

To this *Method* may be added the Maximes of which *Tertullian*, ſerveth himſelf in his Treatiſe of *Preſcriptions* againſt Here-

Hereticks and *Vincentius Lyrinenſis* in his Advertiſements. It may ſuffice here to advertiſe, that thoſe two Treatiſes are enough to any one, that will read them without Prejudice, rightly to *diſcern the true Church of Jeſus Chriſt*, from all *Societies* which would uſurp that Name.

The 7th. Method. The ſeventh *Method* is to let them ſee, that thoſe who firſt pretended to reform the *Church* in which they were with us, had not, nor could have, any *Miſſion*, neither ordinary, nor extraordinary, to convey to us another Doctrin, than what was there taught, and by conſequence none was obliged to believe them, ſeing they had not any Authority to preach as they did. Rom. 10. 15. *How ſhall they preach unleſs they be ſent?* This is the uſual Method which puts the Miniſters on a neceſſity to prove their *Miſſion*. A thing they will never be able to do. This cuts of all diſputes, and is alſo one of the Methods of *Monſieur the Cardinal de Richelieu*.

The 8th. Method. The eighth *Method* is to tell them; You do not know, that ſuch, and ſuch a Book of Scripture, is the word of God, otherwiſe than by the Church, wherein you were before your *Schiſm*: You cannot then likewiſe know which is the true ſenſe of controverted paſſages, otherwiſe then by the ſame *Church* which delivers it to us. This is the Method of St. *Auſtin* in many places: In his Book *de Vtilit. Credendi* throughout; And in his Book *Contra Epiſtolam Fundamenti*, Cap. 5. where he ſaith, *I would not believe the Ghoſpel, unleſs the Authority of the Church obliged me to it*, this Method is handſomely laid open in the Treatiſe of the true word of God, annexed to the pacifick Method.

The 9th. Method. The ninth *Method* is to ſhew them, that the *Church*, wherein they were before their ſeperation from it, being the *true One*, becauſe it was the *only One*, they could not reform it, in its *Doctrine*, ſo as to frame another; for then it muſt have fallen into *Error*, and conſequently the Gates of Hell muſt have prevail'd againſt it, which is directly oppoſite to Matth. 16. v. 18 the promiſe of Jeſus Chriſt which cannot fail: *The Gates of Hell ſhall never prevail againſt it.*

The 10th Method. The tenth *Method* is that of Monſieur the Biſhop of *Meaux* formerly Biſhop of *Condom*, in his Book entitled, An

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exposition of the Doctrin of the Catholick Church: Whereby distinguishing in every *Article* that which is precisely of *Faith*, from that which is *not so*; He makes it appear, There is nothing in our Belief which may stagger a rational Judgment, unless by taking for our Belief the *Abuse* of some particulars, which we condemn, or some *Errors*, which they most falsly impute to us, or the *Explications* of some *Doctors* which are neither received, nor authorized by the *Church*. This method is drawn from St. *Hillary* in his Book of *Synods*: *Let us* (saith he) *joyntly condemn vitious interpretations, but let us not destroy the certainty of Faith: The word consubstantial may be ill understood, let us determine how it may be well understood: we may settle amongst our selves the true State of Faith, yet so, as what hath been well establish'd may not be abolished, And false conceptions may be retrenched.* Page 394 and 396.

The eleventh *Method* is taken from general arguments, which Divines call *motives of credibility*. It is of *Tertullian*, in his book of *prescriptions*, and of St. *Austin*, who reckons up the motives which kept him in the *Catholick Church*, The 11th. Method. Cont Ep Fund Cap 4. and 5.

The twelfth *Method* most brief, and most easie, is to press them with this Dilemma. Before *Wicleff*, *Luther*, *and Calvin*, and as much may be said of the *Waldenses* who were in the Twelfth Century: The Church of those of the pretended reformed Religion was in a small Number of the Faithful, or it was not at all. If it was not at all, then is it a *false* one, because it was not perpetual as the *true Church* ought to be, according to the promise of *Jesus Christ*. *The forces of Hell shall not prevail against it*, *I am with you even to th' end of the World*. If their Church was; It must, according to themselves, have been corrupted, and impious; Seing they cannot *Point out* to us, this small Number of their pretended Faithful, who before their *Reformers*, had condemned, as they do now, *the Assemblys of the Papacy as that from whence all Superstitions and Idolatrys gained vogue*. They comported themselves at least outwardly as others; So then, their Church made up of this little unkown Flock, was not *Holy*, nor consequently the *true Church*. The 12th. Method. Matth 16 v. 18 Chap 28. v. 20 The 31 Article of their Confession of Faith.

The. 13th. Method.

The thirteenth *Method* is drawn from the quality of *Schism*, which ought never to be made, for any reasons whatever can be alledg'd: For according to the Ministers themselves, nothing else can be produced but *Errors*, which they pretend to be crept into the *Church*, from which they separated themselves by *Schism*; But those who were there, as well as they, before their Seperation, did firmly maintain, as we do still maintain, to this day, that those, are not *Errors*, but *Verity's*; And it is certain that of these so different Sentiments, the one is *true* Doctrin, the other *Error*, and falshood: consequently the one *good Grain*, the other *Tares*: But it belongs not to particular persons, to *Root up* by their private Authority, what they pretend to be *Tares*. There is none but *God*, who is the true *Father of the Family*, who hath this Authority, and who can communicate it to others. It is he who appoints his *Reapers*, namely the *Pope* and *Bishops* who are represented by the *Angels*, to *seperate the Darnel from the good Grain; and to Root up the one, without touching the other, at the time of Harvest*, that is to say, in a Council, or by common consent of the whole *Church*: And in that Case there is no need of a Council: *wilt thou that we go and pluck them up?* Do not so, *for fear least you root up the wheat together with the Cockle; suffer both the one, and the other to grow till the Harvest*; we ought therefore never to seperate our selves under what pretence soever it may be, but must tolerare that which we believe to be an abuse and Error, and expect till the *Church pluck up the Tares*.

Matth. 13. v. 25. Verse 28. Verse 41. Verse 29.

This also is one of St. *Austins Methods*, in his Treatise against the *Donatists*, where he sheweth, by th' Examples of *Moses*, *Aaron*, *Samuel*, *David*, *Isaiah*, *Jeremy*, and of St. *Paul* who himself tolerated the false *Apostles*, that none should ever seperate from their Brethren before a solemn condemnation of the *Church*. Thereupon he saith that *The Donatists were intolerably wicked, For having made a Schism; For having erected Altar against Altar; For their having seperated themselves from the* Heritage of *Jesus Christ* spread

Epist. 162.

spread throughout the whole Earth, according to the promise which he made unto it. He adds, That if they think this a small matter they need only see what the *Scripture* teacheth us herein by the Examples there shewn of the Punishment of so great a Crime; For saith he, *They who made the Idol of the golden Calf were punish'd only by the Sword; But they who made the Schism were swallowed up by the Earth;* By this diversity of chastisements, one may know that *Schism* is a greater Crime than *Idolatry.* Ibidem.

See hereupon the Epistle --- 171. where in the Person of the *Church* he exhorts the *Donatists* to renounce their unhappy *Schism;* Amongst other things there he hath these elegant sayings: *Why will you tear the Garments of our Lord? And why will you not, with the rest of the world, leave entire, this Coat* of Charity, which is but of one sole *texture, and which his very Persecutors would not rend?* And a little after. *You feign before the time of harvest to eschew the Cockle which is mingled (by what you say) with you;* because it *is your selves that are this Cockle.* For *if you were the good grain, you would suffer the being mixt with Tares and would not seperate your seves from the Wheat of Jesus Christ.*

There needs here no more than to change the word *Donatists* into that of *Calvinists,* a thing which shews how far the Church hath always been, and always ought to be, acknowledg'd for *infallible,* seing we must give place to its Decisions, And that the Fathers have so firmly asserted, we ought never to depart from her bosome, and that we are so much the more oblidg'd to remain united to her, for that she never refuseth to give ear to the complaints of her Children.

To confirm the precedent *Method* with a fourteenth; we may demand of the *Calvinists,* as to all our Articles, what St. *Austin* demanded of the *Donatists;* when the Church reconcil'd penitent *Hereticks* without *rebaptising* them. For example, It may be demanded of them, when *Jesus Christ* was adored in the *holy Eucharist* before the *Schism,* was the *Church* then the *true Church,* or was it no longer so? If it was; then none ought to have seperated from it, for a The 14th. Method.

practice which it authorized. If it was no longer so; From whence departed Calvin? *what soyl put forth this Sprig? what Sea cast him on our Coast? From what Heaven did he fall upon Earth? From whence came these Reformers? Of whom received they their Doctrin, and Authority to Preach? Let those who have followed them look well, where they are, seing they can arise no higher then to these People, to find their Original: As for us, we are secure in the Communion of that Church, in which is now practis'd vniversally throughout, that which also was every where done, before* Agrippinus *and* Cyprian. Then he adds these elegant words, which are decisive. *In the mean while neither* Agrippinus, *nor* Cyprian, *nor those who followed them, though they were of an opinion contrary to that of others, did seperate from them, but remained with their Dissenters in the Communion, and vnity of the same Church.* That is to say, expecting till she decided their differences.

Austin Lib 3 de Bapt. Cont Don. Cap. 2.

Afterwards repeating in few words, what he had said, he conclude's. *If then the Church perish'd, for having taught that the Baptism of Hereticks was good, they could not shew the original of their Communion; but if the true Church subsisted, they could not justify their seperation, and Schism which they made.* As much may be said against the *Waldenses*, the *Lutherans*, the *Calvinists*, and other *Hereticks*, who can derive themselves no higher, than from *Waldo*, *Luther*, *Calvin* and their other Ringleaders. This method of St. *Austin* is excellent.

Ibidem.

If our pretended reform'd Brethren will defend themselves, saying, as in effect, they do in all their Books, that it is not they, that have made the seperation, but rather, it came from us, and that it is we who, have cutt them off from our Communion; We must answer, That there are two sorts of seperation, the one which is *criminal*, the other which is *lawful:* In the first, One seperates himself from his *Pastor*, by a manifest *Disobedience.* In the second the *Pastor* seperateth from the *Flock*, him who making a band apart, refuseth to submit himself to the Orders of the *Church*; The one is a *Fault*, the other a *Punishment:* the

the one is a voluntary *Departure* the other an *Abscision* by sentence; So the Judge pronounceth Condemnation against him, who hath taken away from himself, his own Life.

The proof of these two different seperations may be seen in the thirty eighth letter of St. *Cyprian*, where he speaks of one called *Augendus*, who had betaken himself to the party of *Felicissimus* the Deacon; and it appeared that this great Saint had suspended, and excommunicated him, for having subtracted himself from his obedience, and engaged others in the same seperation; *Let him who shall follow his opinions, and faction, learn, That he shall have no more communication with us*, for his having *voluntarily seperated himself from the Church.* He saith the same thing of *Novatian* in his seventy sixth Epistle, and of those who had followed him in his Revolt; *For that rending the Church by their Rebellion, and breaking the Peace, and Vnity of Jesus Christ, they were forced to Authorize their particular Doctrin; To be independent; and to usurp a power of baptizing; and of offering the Sacrifice.*

This Distinction is clearly expressed in the fourth Article of the Council of *Calcedon*, where those two ancient Canons of the Council of *Antioch*, taken out of the Canons of the *Apostles*, are rehearsed, the first concerning those who were seperated, the second concerning those who voluntarily seperated themselves; The Greek expresseth it. Περὶ τῶν ἑαυτοὺς ἀφοριζόντων.

Con. Calced. Actione 4. 12. Can. 83.

It is belived; it would be to the purpose here to transcribe these two Canons, which are, as it were the fundamental Laws of the practice of the *Church* in regard to *Hereticks*, and *Schismaticks*, whom she casts out of her Bosom, and who seperate themselves from her. These Canons are the fourth and fifth of the Council of *Antioch*, and the twenty seventh and thirtyeth of the *Appostolick Canon*. And our pretended reformed, cannot reject their Au-

Si quis Episcopus à Synodo depositus, aut Presbiter, aut Diaconus aut omninò qui est sub Regulâ à proprio Episcopo, ausus fuerit ampliùs aliquid sacri

Ministerii gerere, sive Episcopus juxta superiorem, consuetudinem, sive Presbiter, sive Diaconus; Authority, seeing they keep amongst them the same Discipline, when any particular Persons, either Ministers, or others of their Communion, will not submit to the Decisions of their *Synods*.

postea non licebit ei, ne in alterâ quidem Synodo spem Restitutionis, nec Defensionis locum habere: sed & omnes qui ei communicant ejiciantur ex Ecclesiâ; Et maximè si postquam cognoverunt sententiam in præfatos latam, ibi communicare ausi fuerint. (Can. 84. de iis qui seipsos seperant. Si quis Presbiter aut Diaconus contempto proprio Episcopo, se ab Ecclesiâ segregaverit, ac seorsim congregationem habuerit, & Altare constituerit; Si commonenti Episcopo non acquieverit, nec consentire, vel obedire voluerit, semel & iterùm, ac tertiùm, vocanti, is omninò deponatur; nec ultra remedium consequi, nec proprium honorem recipere possit. Quod si perseveraverit tumultuari, & Ecclesiam perturbare, per potestatem externam tanquam sedition sum corrigatur.

These two Canons were read and reported in the fourth Act of the Council of *Calcedon* in the case of two Monks, *Carozius*, and *Dorotheus*, who made a *Schism*, and adhereing to *Eutyches*, seperated themselves from the *Church*, as *Luther*, and *Calvin* and those that have followed them, are seperated from it, in these later times.

The 15th Method.

To all these precedent *Methods*, may be added a fifteenth in making known to our pretended Reformed, that in their confession of Faith, in their Catechisms, in their Articles of Discipline, in the Resolutions of their *Synods*, and in the Books of their chief Ministers, who have writ upon Controversy's, are found several Articles from whence arguments may be drawn, to prove against them, by their own confession, the truth of our belief. For Example their Discipline allows the *Communion under one sole kind* to those who cannot drink Wine; from whence it may be concluded, that Communion under both kinds is not a necessary Article, and that they are to blame, to alledg it, as a lawful ground of their Seperation.

The Minister *Daille*, and many others confess that at the time of St. *Gregory Nazianzen*, of St. *Chrysostom*, and of St. *Jerome*, the *Invocation of Saints* was in use in the Church, as also the *Veneration* which we render to *Reliques*. *John Forbese* adds, that Tradition is Vniform in the Church concerning *Prayer for the Dead*: And being he denys that the Books of the *Maccabe's* are canonical,

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He saith, that the Scripture speaks nothing of it. But without entring into that difficulty which regards the Books of the *Maccabees* (wherein they have no more reason than in the rest) It is easy to conclude from their own Principles, that it was no wise allowable for them to seperate on account of Points which are established, according to themselves, by so considerable an *Authority*, and by so constant an Accord of all *Ages*.

Finally, whe may solidly impugn these *Novellists*, by the contradiction of their tenents of Faith; In shewing the changes which they have made from the Confession of *Ausburg*, as also by all the different *Professions of Faith*, which they have received, and authoriz'd since that time; A thing which maketh appear, that their Faith being doubtful, and wavering, It could not have the character of a *Divine Revelation*, which ought to be certain, and constant. *There is nothing but Faith, which will suffer no Reformation. Tertullian* served himself of this argument in most of his Books; and St. *Hillary*, most excellently applyed it against the *Emperor Constance* on the occasion of the new *Creeds* which the *Arrians* publish'd every day, changing continually their Faith, whilst the *Catholick Church* remained firm, in that of *Nice*.

Regula quidem fidei vna omninò est sola immobilis, & irreformabilis Cætera jam Disciplinæ, & conversationis, admittunt novitatem correctionis. Tertull. de virginib. veland. c. 1. advers. Marc. l. 1. c. 21.

We may yet make use of one *Method* more which consists in shewing the conformiry of the *Roman Church* with the *Greek Church*, in the chief *Articles of Faith* debated between us, and the pretending Reformed; and also with those *Societys* which are seperated from the *Church* by *Errors* which our pretended reformed *condemn* with her, as are the *Nestorians* and the *Eutychians*.

To these Methods we must add particular conferences, solid writings, Sermons, and Missions; and apply all these means in the Spirit of Charity, without sharpness, and above all, without injuries, being mindful of that lovely saying of St. *Austin*, *I do not abuse those against whom I dispute, thereby to get an advantage over them: I only seek to convince them, and save them.* And of the Canon of the Concil of *Africa*, which requires. That although the *Donatists*

Lib 3. Contr. Litt. Petil. Cap. 1.

M. *Donatists* were cutt off from the Church of our Lord by their *Schism*, nevertheless they should be sweetly treated withal, To the end that correcting them with *Mildness*, as the Apostle saith; God may grant them the grace of Repentance to know the truth, and to withdraw themselves from the Snares of the Devil, of whom they are Captives.

2 Cor. 4. V. 21